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Measuring the Biblical Abilities of Indian Children

Annett and King

Methodist
Education
Reprint
Number 1

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Measuring The Biblical Abilities of Indian Children

By

Mr. & Mrs. E. A. ANNETT, India Sunday School Union.

Mr. & Mrs. E. L. KING, Epworth League in India and Burma.

FLOYD W. Parsons, writing in a recent number of World's Work on *Facts vs. Guesswork in Business* says that "the curse of the day is the habit of guessing instead of knowing". The remark might be made with even greater cogency of education, and still more so of religious education. Business led the way in the modern movement towards exact measurement, education followed though rather afar off, and very recently religious education has shown signs of interest in the venture. The facts with which science deals may be more tangible and subject to measurement, but it is being abundantly proved that there is a large field in education for the application of identical methods and the expression of the same spirit of exact research. If applied research may be defined as "the application of known laws to overcoming specific problems" there is surely much room for such research in education. But here, as in science, there is a great mass of inertia and conservatism to be overcome. Aviation was delayed in development by the perfect assurance of leading scientists that man could never fly. It is said that the first steam-propelled boat to cross the Atlantic carried over the first copies of a book devoted to the elucidation of the thesis that steam propulsion was impossible. And in the field of education we are not without representatives of the same spirit.

Religious education has been even slower in taking advantage of the results of scientific investigation in education than

was education in following the methods of pure and applied science. Within the last year or two, however, there have been at least tentative investigations along accepted educational lines, with a view to the establishment of standards on a basis of knowledge rather than one of guesswork. The curriculum may be all right, but what validity do we have for our assurance that it is? The pupils may be absorbing much of what we attempt to teach them, but do we know anything about the relation between the amount absorbed and the expenditure of time and money and effort involved? The truths taught may be making themselves felt in life and finding application to daily problems but—*are they*? We are rather sure that our pupils do not think, but of the size and urgency of the problem thus created we know practically nothing. A recent investigation in America [1] found a large body of Sunday School opinion expressible in some such way as this: "Store the mind with Biblical material and it will have its inevitable results. Secure a large increase of memory deposit. Get across as much Bible as you can in the one hour a week. Make information and memory two of the aims. Some suggested definite, clear, dogmatic teaching of the Bible and perpetuation of the Christian religion as interpreted by each Church"—and this in spite of the revelations of the war as to the almost complete failure of this method and point of view. On the other hand there is a body of opinion, not now perhaps so weighty but coming rapidly to the fore, which might express itself thus: put the emphasis upon "improving society; developing habits, attitudes, and appreciations that would result in definitely Christian conduct; social living; Christian citizenship; behavior; social control by folks whose lives are motivated by religious ideals; to bring the experience of religion into more close contact with the week-day experience of the children." To ascertain on a scientific basis which of these two bodies of opinion is right will require the use on a large scale of a variety of tests. Until that *is done opinion will be purely individual* and local in character.

We present herewith the results of a pioneer effort in this direction. At the time of the preparation of THE NARSINGHPUR BIBLE TESTS we did not know of any similar effort elsewhere

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[1] Cope: *Weekday Religious Education*, 157. *Cf.* RELIGIOUS EDUCATION, April, 1922.

and had very little in the way of previous effort to guide us. Two months after their completion, however, there appeared in RELIGIOUS EDUCATION (December 1921) the report of a series of similar experiments in America, which indicated that those feeling their way there were working along somewhat parallel lines, though in some cases with indications of still clinging to the self-analysis type of test. We had hoped to be able to include a small number of American scores in our tests but they have been delayed.

Our chief guide as to form was Van Wagenen, *Historical Information and Judgment in pupils of elementary schools* (Teachers' College Contributions to Education, No. 101). As to content, our aim was to cover the whole Bible, as far as might be, under the three heads: Information, Thought, Character-Judgment. The chief age period we had in mind was that from 12 to 16 though to provide for individual variations we included questions thought suitable for eight-year olds at one end and adults at the other. In this report, however, we list year by year only the 12 to 16 year period.

Our method in selecting questions was to divide the Bible into four parts under each of the three heads and assign one part to each investigator. Questions thus prepared were then subjected to discussion and arrangement in order by the four investigators together. Arrangement being in age order according to our judgment it will be interesting to note later in the report what rearrangements were made by the children themselves. As an evidence of another point of view than ours may be mentioned the missionary who returned the question papers with the remark that his school was working on a different syllabus from that on which our questions had apparently been based.

We had several objects in mind in the preparation of the tests. Not a mere enumeration of results as is common in the usual type of examinations and the value of these largely vitiated by as many differences of interpretation and marking as there are examiners, but rather a minute study of results from various areas on as uniform a basis as could be secured and with the personal factor eliminated just as far as possible; a comparison of results under the three heads of Information, Thought, and Character—Judgment studied separately; an effort to appraise the

values and defects of current curricula ; a study of possible variations in different areas, different missions, and between boys and girls—these are some of the objects we set before ourselves. Naturally, as this report will show, not all of them have been achieved. It is scarcely to be expected that they would have been. Not only is the field an entirely new one as to content, but we doubt if ever an educational test has been attempted simultaneously in so many language areas. We feel, however, in spite of the many difficulties that the field has been definitely opened and some of its many and rich possibilities been laid bare. Further investigators and investigations will profit by our experience in translational difficulties, will increase the range and intensiveness of our results, and explore further afield in such matters as ability to distinguish between statements of fact and statements of opinion, the significance of changing standards of judgment, and the like.

We are indeed grateful to the many missionaries and teachers who administered and marked the tests for us. Names are too numerous to be listed here, but we thank them one and all—with a much deeper realization of the extent of our indebtedness after studying the results as a whole than we could ever have had before. We would, however, like to especially mention the Rev. H. R. Spangler of Ranchi for his keen interest and the large amount of time and effort he must have put into the administration and marking of our largest set of scores.

The number to whom one or more of the tests was given was 1953—1158 boys and 795 girls. Some 800 more papers were sent out to interested parties but were not returned. A few came in after the scores were complete. We should have liked larger numbers and a more even distribution between boys and girls.

Our scores represent 46 schools and a small representation from 3 colleges. As there are 416 boarding and high schools in Indian missions, and these tests were rather widely and continuously advertised, they themselves afford some evidence of a need for a wider interest and participation in studies of this type.

The languages represented are English, Malayalam, Tamil, Telugu, Marathi, Hindi, Urdu, Bengali. Hindi-Urdu rather unduly predominated in the number of schools and pupils represented.

The number of non-Christians, so far as we could ascertain, was only 4·6 per cent. giving them very little influence upon the results which therefore have not included any separate study of their scores.

The denominations represented are American Presbyterian, American and English Baptist, American Marathi Mission, American Arcot Mission, American Madura Mission, Methodist Episcopal, C.M.S., S.P.G., Mar Thoma, United Free Church, Regions Beyond, Church of the Brethren, and Lutheran. Here perhaps the Methodist Episcopal Schools unduly predominated.

Finally, what of the continuation of this investigation? Are the tests extendable? Not so easily as would be tests in history, for instance. It would be rather difficult to issue a parallel set of questions for alternate use without overlapping to a considerable extent. But as to the real extendability of such tests we cannot speak with much certainty until we have tried to definitely parallel them. The inveterate tendency, unless there were a number of such alternate tests available, would be to cram for them. If this method were generally adopted there would soon be a crop of excellent little two-anna "ponies" on the market in short order. Still, barring the cramming, a study of the subject matter of such tests as these (which several schools indicate they intend to carry out) would not do much harm! Our results certainly indicate that much! The only question would be how to continue the investigation.

For ourselves, so far as present plans go, we hope to continue this line of work but in a more restricted area—possibly a comparison under as close supervision as possible and with the experience this study has made available, of two contrasted areas such as the Hindi and Malayalam sections of the country. Two such areas as these would contrast in race, missionary occupation, educational facilities, general culture, length of period of Christian work, and like details. To continue the study over as wide an area as we have taken in this investigation does not seem to us, for the present at least, to be as likely to be fruitful as a more intensive study in restricted areas.

I. The Scores

Taking into account all who took the tests, regardless of age, we find the following results question by question:—

Table I

PERCENTAGE OF EXAMINEES CORRECT IN EACH QUESTION

TEST ONE

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Boys	91	61	84	92	56	69	77	25	62	47	51	26	39	21	52	75	47	39	14	21	47	24	60	22	21	60
Girls	80	64	79	90	52	62	79	30	46	34	44	25	48	14	56	56	32	34	15	14	41	23	54	27	24	56

	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
Boys	40	33	43	21	38	65	41	19	39	1·5	1·5	25	15	27	12	31	11	3	5	0·6	10	7	35	4
Girls	40	33	38	16	36	61	21	20	35	0·8	0.5	12	13	14	12	26	17	2	10	1	6	9	20	1

TEST TWO

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Boys	76	29	40	43	19	27	19	17	22	17	23	57	21	62	8	11	13	40	10	24	8	9	6	8	6
Girls	91	38	46	48	35	34	20	19	28	24	22	62	34	80	7	7	15	34	9	22	8	6	6	8	6

TEST THREE

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Boys	31	48	42	13	34	17	25	5	11	5	19	8	3	5	25
Girls	25	44	36	8	38	12	21	4	13	4	17	6	0.7	5	28

Table II indicates the comparative standing of girls and boys in each of the three tests.

Table II

PERCENTAGE OF QUESTIONS IN WHICH EITHER SEX IS SUPERIOR TO THE OTHER IN EACH TEST.

	TEST I	TEST II	TEST III
Boys	68	24	73
Girls	26	56	20

As Question 16 in test III is the only one involving numerical marking, with the consequent variations due to marking by different examiners and hence according to varying standards of correctness, we list it separately :

Table III

RESULTS IN QUESTION III : 16

Age	Sex	Number taking	* Median score (scale 10)
Sixteen ...	Boys	37	5
	Girls	29	6
Fifteen ...	Boys	25	5
	Girls	27	5
Fourteen ...	Boys	26	5
	Girls	14	5
Thirteen ...	Boys	22	6
	Girls	13	5
Twelve ...	Boys	12	10 †
	Girls	5	5

We are unable to place much reliance on these scores because in some score sheets what appears to be a wholly unreasonable number were given full marks. The twelve year old boy score is one indication of the more than probable inaccuracy of this marking, and furnishes at least a partial answer to those who objected to our rule that marking should be on a purely right or wrong basis, rather than proportional.

It is interesting to note that only 13 per cent. of those who took the third test answered this question. This may partly be due to failure to reach it within the time limit, but it may also be partly due to what we think is a general weakness in the understanding of the real meaning and scope of forgiveness. Our records are not complete enough to warrant any more definite conclusion.

Table IV makes possible a school by school and area by area comparison. The order of numbering schools is by average age groups.

* The median is the middle score of a series of scores arranged in order of magnitude, *e.g.*, the eighteenth in a list of thirty-five. It is accepted as somewhat more exact than the average, but differs from it only slightly except in very short lists.

† Average = 7·7 % in this case ; in the others it varies only slightly from the median.

Table IV

SCHOOL-AREA COMPARISONS

School	Average age	Language †	50 Test I	25 Test II	15 Test III
1	19	Urdu	22·4	7·6	4·2
2	17	Urdu	21	7·6	4·2
3	17	Malayalam	29·5	13 7	4·8
4	17	Hindi	21·3	5·4	2·1
5	16	Malayalam	23·9	10·7	3·4
6	16	Telugu	15·1	6·9	4·8
7	16	Urdu	8·8	2·7	1·7
8	16	Bengali	26·3	4·8	3·4
9	15	Telugu	17·4	5·8	1
10	15	Marathi	12·1	6·8	2·4
11	15	Hindi	23·6	8·6	2
12	15	Urdu	18·6	5·8	3·2
13*	15	Hindi	22·5	4·4	1·7
14	14	Malayalam	23·1	2·4	2·8
15	14	Malayalam	27	9·9	4
16	14	Malayalam	22·6	9	2·6
17	14	Tamil	15 7	4	2
18	14	Telugu	13·4	4·3	2·3
19	14	Marathi	14·1	6·7	2·6
20	14	Marathi	25·1	7·5	3·3
21	14	English	15·9	5·4	3·5
22	14	Marathi	17·6	6·4	2·6
23	14	Marathi	12·4	3 1	2·9
24	14	Marathi	15·5	4·6	1·4
25	14	Bengali	12·2	5·4	2.4
26	14	English	13·8	6·2	3·8
27	14	English	24·2	11·6	5·8
28	14	Hindi	10·7	4·2	1·8
29	14	Hindi	11	3·3	1·3
30	14	Hindi	12·9	3·4	1·1
31	13	Urdu	20·4	11·6	9
32	13	English	11·1	5·1	3·5
33	13	Marathi	10·2	9·1	12·1
34	13	Marathi	6·9	4·4	1
35	13	Bengali	20·9	7 8	3·1
36	13	Telugu	16	7·5	6
37	13	Hindi	18·9	5·7	2·8
38	13	Hindi	4·5	2 5	1·6
39	13	Urdu	8·6	2·9	1·4
40	13	Urdu	13·3	8·7	1·6
41	13	Hindi	18·1	6·1	1·6
42	13	Hindi	11·8	4·4	1·7
43	11	Hindi	5·3	2·7	1·1
44	11	Hindi	4·1	·8	·5
45	...	Hindi	22·1	6·4	2·7

* A group of schools.

† Some papers were taken in English but the language given is that of the area.

The figures represent the average score of the school in right answers out of the total indicated at the top of the column. It will be seen that, on the whole, the Malayalam area has first place. Another point to be noted is the marked variations which occur between different schools with the same average age.

Studying the same figures in another way we have Table V.

Table V

AVERAGE SCORES OF 13 YEAR OLDS BY LANGUAGE AREAS

Language area	Boys' School	Girls' School	I	II	III
Malayalam ...	3	2	46·3	31·3	15·8
			(27)	(26)	(26)
Tamil	1	...	30·4	12·2	12·6
			(19)	(19)	(19)
Telugu	2	2	24·9	15·6	8·4
			(15)	(6)	(5)
Marathi	5	3	26	23·3	20·2
			(37)	(36)	(37)
Bengali	1	2	26·4	21·5	14·5
			(21)	(21)	(18)
Hindi-Urdu ...	15	9	24·3	15·9	9·6
			(108)	(108)	(99)
English	1	3	32·6	27·1	22·7
			(25)	(23)	(24)

Scores here indicate number of marks scored out of 100 in each case. Numbers in brackets indicate number of papers handed in.

We have already alluded to the fact that we thought we had arranged the questions in each test in an approximate order of difficulty. Evidently the examinees did not agree with us. In only a few cases do their order and ours coincide. Ours may be correct from a theoretical point of view—it may be that certain questions *ought* to be easier than others ; but theirs indicate what questions *are* easier than others. Inasmuch as this rearrangement will be of value in a later part of our study we give it here in detail.

We should note, however, that in some cases translational variations and ambiguities may account for the relative position of a given question. We doubt, nevertheless, whether this plays as large a part as might appear at first sight, for the inclusion of translations in eight languages is likely to have gone far toward smoothing out any marked variations of this type.

Table VI

EXAMINEES' DISPLACEMEMT OF THE ORDER OF QUESTIONS

Our order	Examinees' order	Lower displacement	Upper displacement
1	2		1
2	8		6
3	3		
4	1	3	
5	12		7
6	6		
7	4	3	
8	27		19
9	11		2
10	16		6
11	29		18
12	28		16
13	15		2
14	37		23
15	13	2	
16	5	11	
17	18		1
18	21		3
19	39		20
20	38		18
21	14	7	
22	31		9
23	10	13	
24	30		
25	32		6
26	9		7
27	19	17	
28	23	8	
29	17	5	
30	36	12	
31	20		6
32	7	11	
33	24	25	
34	34	9	
35	22	17	
36	48		12
37	49		12
38	35		
39	40	3	1
40	33	7	
41	42	1	
42	26	16	
43	41	2	
44	46		2
45	45		
46	50		4
47	44	3	
48	43	5	
49	25	24	
50	47	3	

The examinees' order was arrived at by taking the list of percentages getting each question right and arranging them in ascending order. Questions 14, 37, 38, 47 and 49 (our order) could have been marked proportionally had our regulations

permitted, *e.g.*, some may have failed to get any mark on these questions because they did not answer a two—or three—part question correctly under each of the two or three heads. But that this regulation did not have any disproportionate effect seems clear from the fact there are three lower displacements as against two upper, and the total points of displacement are only 5 more in the upper column than in the lower.

Of the questions displaced in an upward direction we have already mentioned number 14. Question 8 may have seemed ambiguous. But why there was so marked a displacement in the case of questions 11, 12, 19 and 20 we do not attempt to explain.

Table VII

THE SAME IN TEST II

Our order	Examinees' order	Lower displacement	Upper displacement
1	1		
2	7		5
3	5		2
4	4		
5	10		5
6	8		2
7	14		7
8	16		8
9	11		2
10	15		5
11	13		2
12	3	9	
13	9	4	
14	2	12	
15	22		7
16	19		3
17	17		
18	6	12	
19	18	1	
20	12	8	
21	20	1	
22	21	1	
23	24		1
24	23	1	
25	25		

The displacement of 18 may not be hard to explain but that of 14 looks like guesswork more than anything else. It is difficult to see, also, why 8 should have been so seriously displaced considering how common the story is supposed to be. It looks as though absolutely nothing but the bare facts had been

taught. Still, if that were so, why was 18 displaced almost as much in the opposite direction? Perhaps the only explanation of both items is the unevenness of the teaching given.

Table VIII

THE SAME IN TEST III

Our order	Examinees' order	Lower displacement	Upper displacement
1	4		3
2	1	1	
3	2	1	
4	10		6
5	3	2	
6	8		2
7	6	1	
8	12		4
9	9		
10	13		3
11	7	4	
12	11	1	
13	15		2
14	14		
15			

There seems to be no explanation for the upward displacement of number 4. The other displacements are probably due to the comparative degrees of familiarity with the stories themselves—both 11 and 15 are New rather than Old Testament material.

Passing now to a closer study of the 12 to 16 year age group:

Table IX

MEDIAN SCORES ON BASIS OF 100.

Age	Test I		Test II		Test III	
	Girls	Boys	Girls	Boys	Girls	Boys
12	22	22	16	16	12	12
13	24	30	20	16	12	12
14	32	34	24	24	14	18
15	35	36	24	26	18	18
16	38	40	24	28	18	18

Several things may be noted here: we have no figures to indicate whether the 12 year scores are up to standard, but if they are those of the 16 year group leave considerable to be desired. With four years more of studying and teaching the 16 year old girls are as a whole able to answer correctly only 8 more ques-

tions than their 12 year old sisters, two a year; while the boys do little better. This in mere information, in absorbing which the Indian child is supposed in popular thought to be something of a prodigy. In thought the gain is only two questions with girls and three with boys. Even with poor teaching one would have expected a larger gain due to increased maturity alone. In character-judgment the gain represents only one question as the result of 4 extra years of training.

This may mean that there is no essential difference between the methods employed in teaching twelve-year-olds and sixteen-year-olds.

In the second place, it is important that we note the several stoppages—where there is no gain whatever for a year or more at a time. These occur with the 14—16 year old girls in Test II and boys of the same age in Test III.

We had expected a marked slowing down, especially with boys at about this period, and were surprised not to find it in definite form. There are a few places, which may be seen from the table above, where gains have been rather marked and then have not advanced in such rapid proportion, but nothing definite enough to support our impression.

These figures give us very little, if anything, on which to base a statement as to what normal year-to-year progress should be.

Table X

PERCENTAGE OF THOSE IN EACH AGE GROUP WHOSE PERCENTAGE WAS HIGHER THAN THE MEDIAN OF THE SUCCEEDING AGE GROUP.

Age	Test I		Test II		Test III	
	Girls	Boys	Girls	Boys	Girls	Boys
12	44	31	38	45	48	36
13	34	39	30	28	39	28
14	44	40	41	43	38	35
15	41	40	50	38	41	41

On the whole this means that a larger number of individual girls than boys have high scores. But it does not tell a complete story. The girls may have much higher individual scores than the boys but the fact does not show because there are equal numbers of other scores between the highest score and the

median in each case. As a matter of fact the girls won the highest scores when taken individually, though when taken as a group they are not always so fortunate.

Table XI

PERCENTAGE OF EACH SEX EQUAL TO OR OVER THE MEDIAN OF THE OTHER SEX IN THE SAME AGE-GROUP.

	Test I		Test II		Test III	
Age	Girls over Boys	Boys over Girls	Girls over Boys	Boys over Girls	Girls over Boys	Boys over Girls
12	54·1	56·6	67·6	53·5	58·3	53·1
13	40·1	67·7	66·6	44·9	59·5	53·1
14	48·4	55·7	54·6	53·5	46·6	54·3
15	49·5	52·1	49·6	56·7	55·5	51·6
16	47·4	57·4	49·1	67·2	52·3	63·9

Table XII

THE RANGE OF MARKS IN EACH TEST

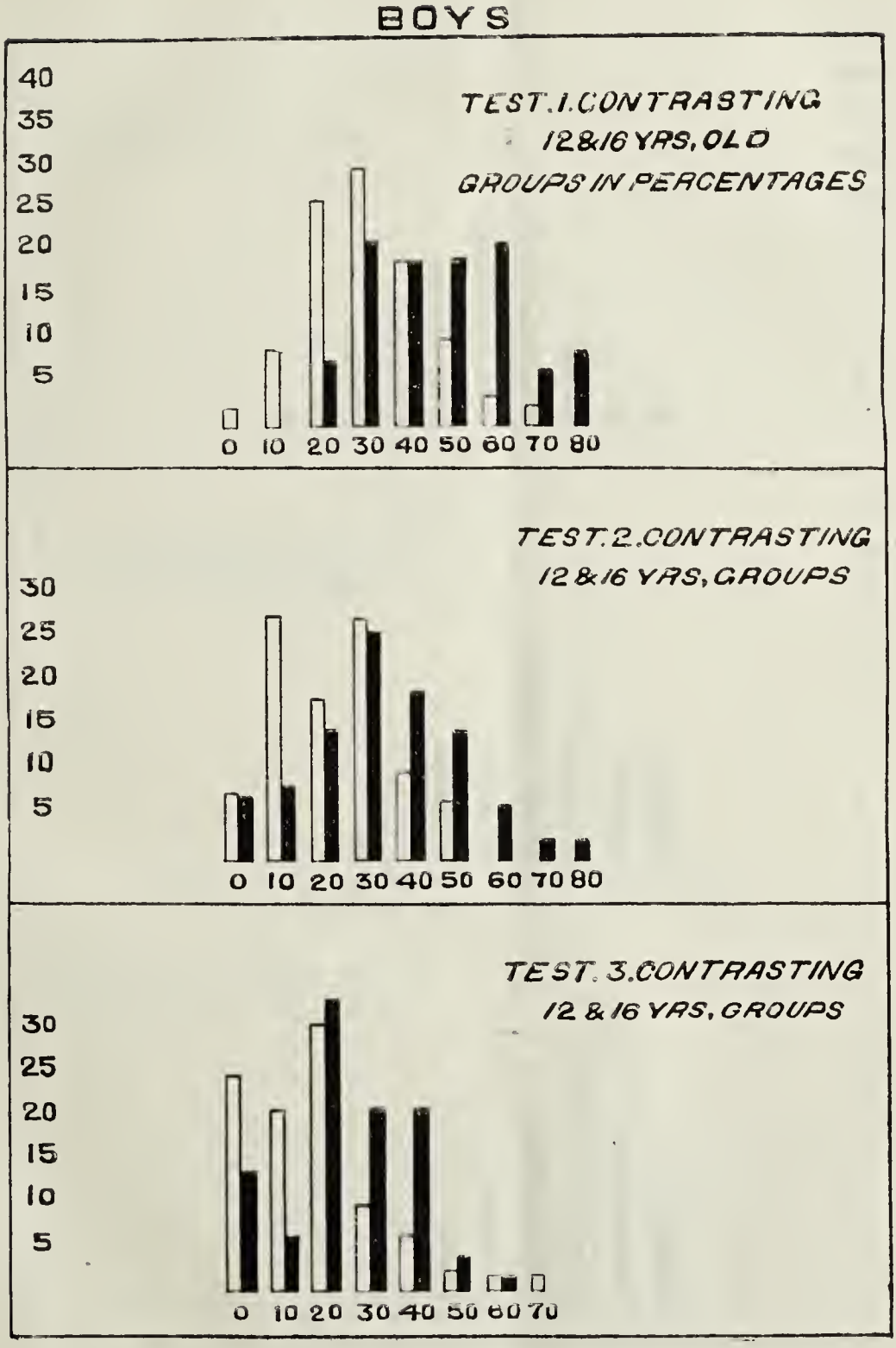
(Only the maximum is given as o was the minimum in each case)

Age	Test I		Test II		Test III	
	Girls	Boys	Girls	Boys	Girls	Boys
12	68	68	56	48	48	88
13	70	68	76	64	38	94
14	78	78	76	72	54	94
15	84	78	68	78	54	64
16	88	76	68	72	52	54

The value of this table in Test III is minimized by the very high markings of one school—another evidence of the importance of eliminating as far as possible any proportional markings and any trace of individual opinion in a test like this. The dangers of autocracy on the one hand are less than those of individual variations in methods of marking on the other.

Outside of this point, Table XII indicates the girls equal to or leading the boys until the 15-and 16-year groups in Test II.

Figures I and II enable the reader to compare the 12 and 16 year olds with regard to the percentage of each group which falls within each ten-point step from zero to 90, in each of the three tests.


BOYS
40
35
30
25
20
15
10
5
TEST. 1. CONTRASTING
12 & 16 YRS. OLD
GROUPS IN PERCENTAGES
0 10 20 30 40 50 60 70 80
30
25
20
15
10
5
TEST. 2. CONTRASTING
12 & 16 YRS. GROUPS
0 10 20 30 40 50 60 70 80
30
25
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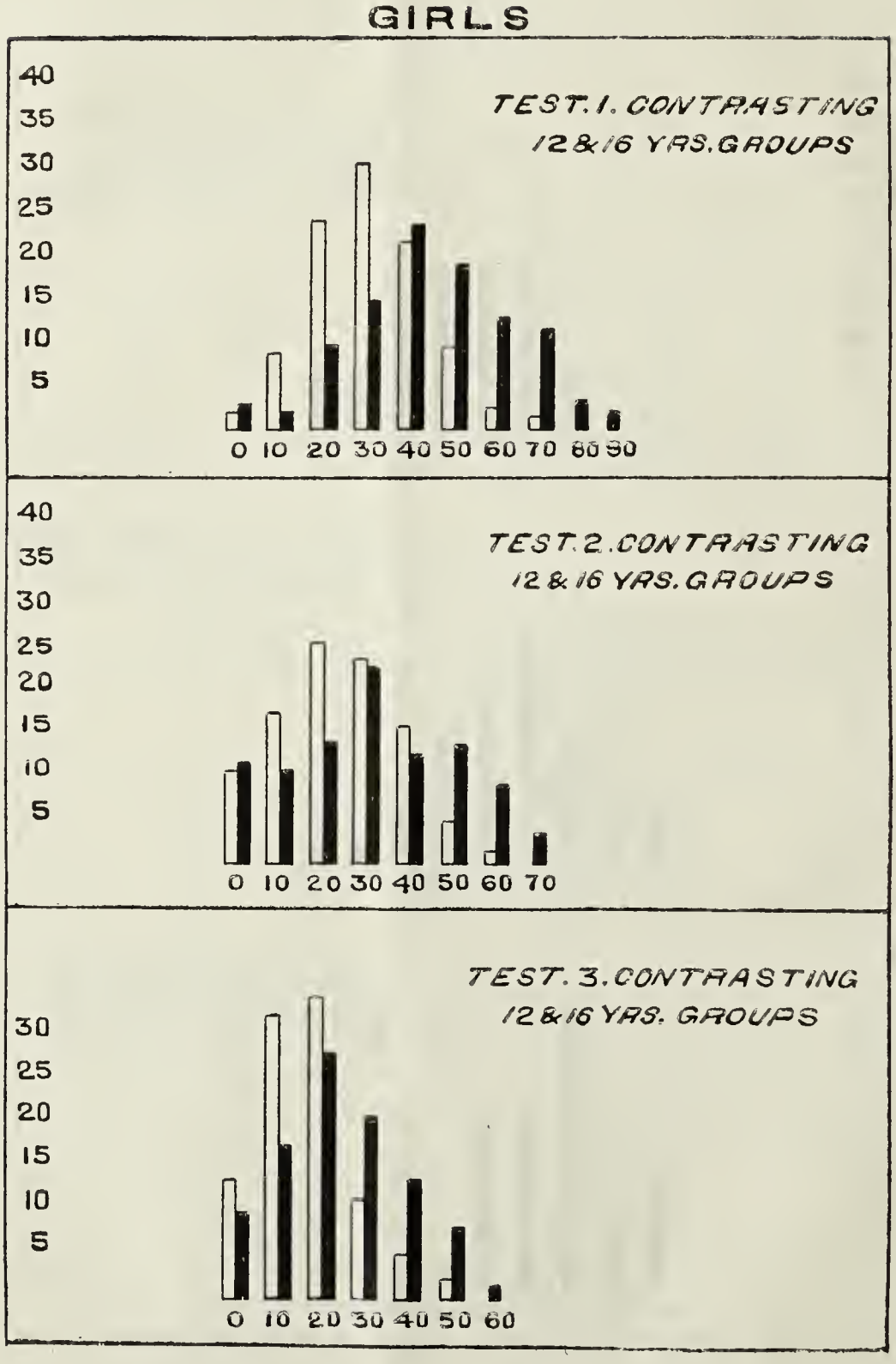
15
10
5
TEST. 3. CONTRASTING
12 & 16 YRS. GROUPS
0 10 20 30 40 50 60 70


GIRLS
40
35
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TEST. 1. CONTRASTING
12 & 16 YRS. GROUPS
0 10 20 30 40 50 60 70 80 90
40
35
30
25
20
15
10
5
TEST. 2. CONTRASTING
12 & 16 YRS. GROUPS
0 10 20 30 40 50 60 70
30
25
20
15
10
5
TEST. 3. CONTRASTING
12 & 16 YRS. GROUPS
0 10 20 30 40 50 60

In general, in both age-groups, the girls are less erratic than the boys as is seen in the more marked pyramidal character of their scores. It will also be noted that the pyramidal character of the figures is more marked in Tests I and II than in Test III in the case of both boys and girls. Naturally, the more homogeneous and normal the scores the more pyramidal the figures.

Inasmuch as the mathematical process of computing correlation between two sets of scores so as to clarify our understanding of their relation one with another is too complicated to warrant the expenditure of time in view of our present purposes, we will content ourselves with merely calling attention to some of the more easily apparent differences between the three tests. Turning back to table IX we can construct another table indicating the percentage relationship between each test and the other two.

Table XIII

RELATIONS BETWEEN THE THREE TESTS: BOYS.

Age	Test I and II	Test II and II	Test I and III
12	73	75	54
13	54	75	40
14	71	75	53
15	73	70	50
16	70	65	45

Table XIV

RELATIONS BETWEEN THE TESTS: GIRLS.

Age	Test I and II	Test II and III	Test I and III
12	73	75	54
13	84	60	50
14	75	59	43
15	69	75	51
16	64	75	47

The scores in Tables XIII and XIV may vary by one point as they represent whole numbers only. The explanation of the scores is this: the median score of the 12 year old boys in test II is 73 per cent. of their median in Test I, while their median score in Test III is 75 per cent. their median in Test II and 45 per cent. their median in Test I, and so on. There are variations but these tables indicate what is indicated in other tables—a slight superiority of the girls in thought and a slight inferiority in character-judgment.

SUMMARY: Taken on the whole we do not feel that our records are as startling as might have been expected, compared with some that have come from similar investigations in other classroom subjects. But the variations between language areas have been rather marked as well as those between schools with an equal average age or in the same area and touching the same classes. Variations within age-groups have been very marked, as in secular subjects. Many factors may enter in as causes of such variations, mental age as compared with chronological, race in some cases, previous educational advantages, degree of emphasis on Scripture teaching, and the like. We greatly regret that we have no mental age records with which to compare these scores. Without them an investigation of this sort can hardly be any more than partial. But the absence of suitable scales for such measurement, the fact that investigation along these lines is but begun in India and is still frowned upon or ignored as a fad (which is the limit of polite damnation of any movement) by many who seem content to go on with the routine without any but a purely impressionistic idea of what it all means and where it is all leading, the large amount of time an individual examination takes and the difficulty with so many languages of using any but a pictorial scale for group testing—all these are serious obstacles to that fullness of knowledge we so much need if our efforts and policies are to reach their highest effectiveness.

We have noted a natural falling of from information to thought to judgment, but whether the degree of falling off is normal we have no figures to prove or disprove. Van Wagenen [2] found the highest correlation between information and thought in his history Scales already referred to, the correlation between thought and character but little less, and that between information and character still less but not markedly so. The same would probably be true in our tests but the difference between the correlations would be more marked. A close correlation is necessary if information is to mean anything, for, as he says, [3] "information ability—ability to answer correctly questions asking for definite facts—is not antagonistic to or divorced from thought ability, as is sometimes thought, but is closely related to it. To learn facts with an understanding of their meanings requires thought in so far as selective thinking is involved in the

[2] op.cit. 13
[3] *ibid*

perception of the definite relations essential in a comprehension of the meanings.[4] The response in correctly answering an information question which has not become a fixed habit of reaction requires thought in order to interpret the question,—to locate clearly what information is called for—and to reject all inappropriate associations, selecting from the several associations that may be recalled by the various words and phrases of the question or the mental set peculiar to it, that one which actually answers the question. Then, too, an inference depends in large measure upon the possession of information, either specific or generalized, which has been acquired in situations in which similar elements are probably involved".

We would like to again call attention to the inference we drew that there is no essential difference between the type of teaching given twelve and sixteen years olds. There is scope for considerable investigation on this point both locally and over wider areas and in other subjects.

The difference between boys and girls are not as marked as we expected they might be, nor so definitely in the favour of the girls as we took almost for granted. In fact, the girls seem to have only a slight superiority in thought and are about as much inferior in the information and judgment tests. Nor did we find periods of stoppage as we expected, except here and there with no apparent reason. There was no such marked stoppage period as has been found in several American investigations in classroom subjects at the close of the grammer school period, say at 13 or 14. Nor does it seem likely that boys and girls of that age would have been weeded out earlier here than in America. Perhaps a study of the years 10 and 11 might have indicated a variation, but we doubt it. There is *much need of a detailed study* of this period in many connections [5].

II. A Few Extra Records

In passing it may be of interest to briefly note a few records not included in our general scores. One is of a school, the score sheet of which came in just as our scores were too far completed

[4] *cf.* METHODIST EDUCATION, October 1922, pp. 178-183.

[5] For an interesting discussion of "some factor which at a definite age inhibits the proper functioning of the brain", whether it is sexual in character, or related to nourishment or to environment, *cf.* Census of India, 1921, Volume VIII, Part I (Bombay), page 141.

to make room for it without having to do most of the work over again. Another is of a group of Bible-women, excluded from the general scores because older than the young people there included. A third is that of the 13 year old daughter of a Chinese gentleman of international reputation, not a Christian herself but having spent considerable periods in a Christian home and being educated in a Christian school in England. A fourth is of five English girls.

The Chinese girl scored 50, 64 and 36 respectively. She was surpassed by 13 and equalled by 2 out of 47 thirteen year old girls in our records in Test I; surpassed by one out of 38 in Test II; and surpassed by 8 and equalled by 2 in Test III. This is rather significant, revealing as it does the fact that though her information was a bit shaky, she knew how to use what she had to better purpose than the great majority of those of equal age in our scores. Of course, her environment, educational advantages, and hereditary mental abilities account for much and we would not push the comparison too far.

The scores of the English girls, and their ages, are as follows :—

Table XV

SCORES OF FIVE ENGLISH GIRLS

Number	Age	Test I	Test II	Test III
I	17	84	88	54
II	13	88	76	70
III	12	76	76	60
IV	10	70	28	42
V	9	60	56	54

Number II is unsurpassed and almost unapproached in any of the tests. The same is true of Number III among the twelve-year sold. Of course environmental and many other differences make comparison unfair to some degree, but these scores are given to indicate possibilities. If mental testing in some day-to-come indicates marked differences in mental capacity between the English and the Indian or between different classes in each country we can judge accordingly [6]; if it does not indicate such inherent differences, it will then behoove us to look to our educa-

[6] Something has already been done in comparing Chinese and Japanese with American children, *cf.* Terman in *World's Work*, *October*, 1922, p. 660.

tional situation. In any case, we do not need to wait till that day to know that improvements in that situation might not come amiss.

As in the case of the Chinese girl, these girls seem to know better than do ours how to *use* their information. In one case the score in Test II actually surpasses that in Test I, in others in falls only very little short. Number V shows a very marked evenness of achievement. In no case is there the marked slump characteristic of our records for the years 12 to 16. We said " use " information. Of course, it is not wholly that but rather an ability to interpret even information which is new.

The scores of the Bible-women are as follows :—

Table XVI

SCORES OF ELEVEN BIBLE-WOMEN

Number	Age	Test I	Test II	Test III
I	42	56	32	30
II	35	66	40	29
III	42	42	28	11
IV	30	66	20	18
V	35	46	...	...
VI	20	34	24	0
VII	40	52	16	12
VIII	35	58	32	34
IX	22	34	20	0
X	45	56	28	14
XI	25	66	32	27

We have no figures with which to compare these, but on the surface it is apparent that the informational equipment of these women is considerably better than their ability to think and judge on the basis of information already possessed or made available. It is also interesting to note that there seems to be far greater evenness between thought and judgment in relation to each other and to information than obtained among the children.

While we cannot go into very full detail in the comparison of the girls' school with our records we can indicate the *average* (as being fairer with small numbers though it is lower than the median scores age by age.

Table XVII

SCORES OF A GIRLS' SCHOOL IN THE TELUGU AREA

Age	Test I	Test II	Test III	Range
12*	30	32	0	
13	27	33	14	40 to 14, 48 to 12, 22 to 6
14	44	36	13	56 to 30, 48 to 16, 24 to 6
15	43	35	24	84 to 18, 48 to 24, 40 to 12
16	28	27	14	44 to 20, 40 to 12, 24 to 0

Table XVII may be compared with Tables IX and XII. As some of the questions were unanswerable due to the Telugu translation slightly higher scores may be kept in mind in the comparison. The character of the 16-year-old score is due to the fact that all the 16-year-olds are in the lower classes. It would have been very valuable if we had been able to make a thorough comparison of age and school class standing, but even if we had had the figures in detail the variety of numberings of classes in the several provinces would have made the interpretation of tables confusing.

III. A General Discussion of the Tests Themselves.

An important question in the study of the results is that of their reliability. We would not make undue claims for them or ignore criticisms, nor would we give undue weight to some of the criticisms. A brief listing of some of the difficulties we met may set the problem clearly before us. In spite of our efforts to reduce the personal equation to the minimum it made its appearance in several cases, though usually in such a form that adjustment was possible. Some went into the scheme without a careful study of what it involved. Others handed the work over to assistants who were not in the first instance interested and the work was consequently done rather carelessly. Translations were not always up to the mark in the eyes of some at least. Some questions were thought ambiguous. One persistent error in proof-reading the scoring directions somehow managed to maintain itself to the last and may have affected some of the markings, though only in one question and that of a type found difficult elsewhere. Some thought the time too limited. Others objected to our disinclination to count three-part questions correct unless all three parts were correct, and others to the fact that our answers were not all inclusive. We lacked information on

* Only one in this age.

school classes and mental age. One denomination and one language area may appear unduly well represented. In tests 2 and 3 there was some possibility of guesswork. This type of work was new to practically all who took part in it.

Having set the tests in as bad a light as possible we may now proceed to estimate the value of some of the points made. Until one small group can be found willing and able to undertake the *entire* task of classifying and correcting and tabulating *all* the papers in a test like this the personal factor will inevitably appear. We think that we have minimized the danger to a very large degree. Many evidently preferred to give it greater scope. Translation was a very serious question and in some cases undoubtedly did affect the scores. It should be remembered, however, as we have already stated, that we know of no other such investigation attempted through so many media as this. We doubt, moreover, if this factor played as large a part as may appear on the surface for in a large number of scores individual variations tend to be smoothed out. We do not attempt to minimize this element, but merely to suggest that it may have been over-emphasized in the thought of some. Criticisms of "high" language are heard almost every time anything is translated. One province will have none of the version of another. In one case two missions side by side in a certain area each has to have a translation of its own. One is reminded of the classic couplet:

"I can't please everybody
And I ain't agoing to try."

This is not to deny, however, that in some cases quite serious errors crept in, sometimes in proof reading and sometimes apparently through misapprehension.

The fact that our answers did not exhaust the possibilities in a question is recognized. Just how to ensure against such a difficulty without giving a variety of personal interpretations of the correctness of an answer a chance to invalidate a question is rather difficult to see. For no matter how many answers to many a question one may give, some enterprising youngster will be sure to find one or two more which are near enough right to give a tender-hearted examiner pause!

In the main, then, it may be said that our tests possessed defects common to all such efforts in general, plus a few of their own largely incident to the pioneering character of the work. In that respect, if in no other, we trust they will prove of value. If

they do no more than suggest similar effort on the part of others the not easy task of preparing, tabulating and studying them will have been not entirely labor lost.

We feel, however that their function and value is greater and more immediate than that. They undoubtedly give a clearer idea of the situation than has been obtainable by any means hitherto used. They indicate lines for further study. In their uniformity, division into three distinct types, and facilities for comparison along various lines, they are superior to the ordinary type of examination.

There are certain outcomes of this investigation into which we wish to go into more detail than we have in the above paragraphs. First, as to the evidence with regard to the comparative relations of information, thought and judgment. We seem scarcely to have realized that a bit of thinking might even help in fixing a fact in mind. We appear to have proceeded on the assumption that all a child needs to prepare him for life, whether socially or religiously or economically is *facts, information.* The more variegated and unrelated the aggregation the more satisfied we seem to have been. The more remote from life, the more fusty with the dead air of the middle ages, the better the " discipline ". If it is any satisfaction, we may know that the same situation prevails in America to a large extent. Dr. Shaver, who conducted a recent investigation into Weekday Religious Education for the Religious Education Association (*cf.* RELIGIOUS EDUCATION, April 1922, *passim*) says, " In general, it may be said that the knowledge view predominates. The curriculum is thought of as a body of information which is to be given to the child by one method or another. . · The emphasis on memory work was outstanding in classes observed. . . . The information-acquiring spirit crowded out feeling ". Again, " one observes little real thinking going on. Time and again when the children showed signs of thinking over their present problems they were stifled by the teacher anxious to go on with the lesson. The pupils often wanted to grow but the teacher's plan stood in the way. . . Most of the teachers knew little of what the pupils were thinking in the work of the public school. . . To be sure, there were some teachers who thought in terms which were familiar to their children and allowed the problems they were trying to solve have right of way over the course of study, but they were few."

Secondly, partial as our records are when the whole field is considered they reveal certain gaps in the curriculum. Weakness in Biblical geography, with all the light it can throw on truth was notably apparent. Though we have not analyzed the answers in minute detail we are under the impression that the knowledge of the Bible as a whole is sectional rather than as general as might have been expected from the long effort in the Sunday School to cover the whole field.[7]

In the third place, misconceptions—partly due to faulty teaching and partly to other causes—of truth and of personalities will be noted in our next chapter.

Fourthly, we have been greatly impressed by the inadequacy of the results as a whole when seen in the light of the amount of time devoted to religious education in the life of the child. Taking into account the school, the hostel, the church, the Young People's Society, the Sunday School, and the home, we have roughly estimated that the average child gets 400 hours of Biblical instruction of one kind or another a year. Compare this with one of the subjects taught in the day school, one of those considered most important—arithmetic. A recent investigation[8] estimated that the boys of one school spent 155 hours a year for the first eight school years on this subject and considered the amount excessive, especially when compared with the 120 given the same subject in the same period in the schools of Gary, Indiana, where results almost exactly equal were secured. In reply it may be said that many of the agencies mentioned as means of religious education are not genuine educational agencies. How many sermons in the average church during a year are truly educational? How educative are the prayers and general atmosphere of the average hostel? That is true enough but does not answer the criticism. Such agencies *ought* to be educative. We need a teaching ministry, and need it badly and at once. We need a new emphasis on that type of ministry in our seminaries and training schools. We certainly stand in need of an improved type of hostel administration from the point of view of personal contacts and influence. Even our schools often fail acutely in the sense of being educative. And if, through the various agencies named, we are not imparting a

[7] For striking discussions of this point *cf.* THE CHURCH SCHOOL, July and November, 1922.

[8] METHODIST EDUCATION, April, 1922, Page 62.

religious education such as should make itself felt in tests such as these, *what are we doing?* And if we really are imparting such an education why, with so many agencies engaged in the task, are not the results more commensurate with the time and effort spent? This last question may convey part of the answer we seek—the multitude of agencies working on the same human material but with programs and methods as variegated and uncorrelated as they themselves are numerous.

In the fifth place, while we have no scales with which to mark off what we might agree upon as adequate progress from year to year, we see all too clearly that such progress as is discernible in our records could scarcely be called adequate. Nor do we know of any investigations in the West which might throw light on what should be considered normal progress from year to year. Curricula, methods, degrees of interest, equipment, teachers, mental ages, time spent and other factors are so utterly heterogeneous as to make an effort to establish such standards almost impossible. A uniform curriculum seems to be the quickest means to the end we seek, but that is a long way off. Still, the Clayton course may bring it in sight.

Sixthly, we were surprised at the failure of the girls to far outstrip the boys. With their far more adequate missionary supervision and their higher grade of teachers in the main, we had expected easily discernible and marked inferiority on the part of the boys.

IV. Bypaths of Biblical Knowledge

One of the most valuable sidelights upon educational processes is supplied by the "howlers" innocently perpetrated by pupils. The unconscious humour and sarcasm of these howlers provide so much amusement that few realise the important bearing they have upon the methods used in our teaching. Some of the weak spots in our methods are indicated in the following paragraphs. It is unfortunate that only a fraction of the total papers were available for their composition. If only we were able to read all the replies or if we had had all aberrations reported there is no doubt that the selection would have been very much richer and more convincing.

The Bible itself should be more in the hands of the pupils during teaching, particularly in the case of those who are able to read with ease. That this is not the usual habit is evident by

the wild spelling of well-known Bible names. The first question, "What giant did David kill?" produced the widest philological vagaries, though many of the papers noticed were written by Anglo-Indian children whose language is English. Out of 95 papers there were 25 different ways discovered of spelling the name Goliath; it would be a severe test of intelligence for the average adult to write the name in as many fashions!

Jesus was condemned by Judas Iscariot, said many, though the spelling of the traitor's name was almost as badly handled as that of Goliath. Three variations that are worthy of note were Juda's Scariot, Judas' Cariot and Judaises Carriott, and one other attempt at the name only produced the words Julious Ceaser. Even of those who were right in the person who condemned the Lord some were guilty of spelling that was weird. Many said "Pilot," one of them giving it as Conscious Pilot. Ponches Pilet was almost as strange, and one other labelled him Pirate. That Esau it was that sold his birthright not a few succeeded in saying, but one of them spelt him Eyesore and another Aesop.

The names and the order of the Books of the Bible are unfamiliar. The first book of the Bible was quite too much for some of the pupils, while the request for the name of a book which was named after an ancestor of Christ revealed depths of the human mind that few would guess at. To the latter question the following were among the wild responses—Peter, Life of Christ, Scripture, Genisis, Job and Revelation. Not a few took it in hand to name three of Paul's epistles, but though many of those who answered were college students who had been years and years in Mission Schools there were few that were saved. Two triplets worth recording were Silas, Timothy and Ananian, and Matthew, Mark and Luke. The answer "The Epistle to the Macedonians" must have come from a budding radical. Hardly a soul knew in what book the Prodigal Son comes but two hardy souls gave respectively Samuel and Judges. Another was sure, apparently, that the Crossing of the Red Sea is written in Luke.

The sequence of historical events is decidedly weak. Old Testament history proved to be the most fatal. A list of six notable events were given in wrong order and the students had to put them in right order. Out of the 160 papers done by one examiner (in English) not more than half a dozen were successful in this, while even college students with 8 to 12 years of Bible

teaching behind them put the flood after the Division of the Kingdom and the sale of Joseph after the Exodus.

Jezebel tried to force " Christianity " on her reluctant people, said two, one said " Hinduism, " while another hazarded Zoroastrianism as the religion of her choice. Another yet stated " a religion that is not Christian ". The prophet who was in Jerusalem at the time of its capture puzzled the vast majority. Out of 160 from colleges and high schools only two gave Jeremiah, though many attempted replies. Daniel was a prime favourite, and after him came Elijah, while Elisha, Abraham, Nathan and others followed in a sorrowful procession. For some reasons only to be explained by psycho-analysis Pharoah was given, and Jael and Augustine, while even the prophets of Baal were not forgotten.

Mordecai was the Jewish slave who became prime minister of Egypt. The Egyptians were afraid of the Israelites because the latter had the ark of God with them ! And the Israelites were led through the wilderness by a chariot of fire. Joseph was one of the two spies to enter Canaan, out of 59 papers from an Anglo-Indian School run by a missionary society the first king of Israel was stated by 13 to be Herod, while four gave Pharoah, and one Jacob.

New Testament history was very little more familiar to a large number. To the question as to what Saul was intending to do in Damascus when he met Christ the one who said he was going " to tease God's people" was considerably nearer the truth than he who averred that he was seeking his father's lost asses. Another said " he was trying to catch David." The number of Paul's journeys was correctly given in many cases, but the answer made null and void by the loquaciousness of the respondent, as for example in the case of the one who mentioned them as America, Europe and Judea. The first Christian martyr stumbled many, but with commendable pluck they had a try at it. Some of the names suggested were, Stevenson, Lutus, Martin Luther, and one who got the name right added after it, " one of the breakers of bread in the early Christian Church." But the answer which nearly stumbled the examiner was " The children at Bethlehem " ! Considerable uncertainty, too, gathered around the nomenclature of the first woman convert in Europe, two young ladies floundering badly with The Queen of Sheba and Daisy. The significance of that latter suggestion still escapes the examining board.

The three places in which Jesus lived before 12 were gotten by very few. Egypt was missed by most, while Bethlehem was quite forgotten by a surprising number. One said " house, hill and manger ". The same unusual thing that happened at both the Baptism and the Transfiguration was that a Star of unusual brilliance appeared. Peter died before Paul began his work.

The life histories of the Bible people are unfamiliar, at least outside the few main characters.

Moses was not allowed to enter the Promised Land because he broke the ten commandments. " Name a woman who judged Israel " was asked and proved quite too much for the slender Bible knowledge of many. One boy hazarded a shot and said Siva, and the boy was not a Hindu.

The ten plagues had a far wider range than in any known version of the Bible—some of them as given were yellow fever, blisters, lizards, snakes, drowning, plague, snowballs and mosquitoes. One found a smart cub in the woods " and many animals were with them almost." Almost none knew who built Samaria and made it the capital of his country, but no less than two thought it was Martha! One bright fellow tried " Constantine". The strong man who slew more in his death than in his life proved fairly safe for all but a few, and even those few made attempts. The attempts were hardly creditable, however, though the majority of them exhibited less imagination than the individual who answers " Satan". It was Aaron who led the Israelites after the death of Moses, and Hezekiah's great act was discovering the Holy Cross.

Very diverse ideas prevailed regarding the mode of death of John the Baptist, though this would have appealed to one as a fact likely to be remembered by every child that had ever heard of the deed. Two actually said that the good man was killed by being thrown into boiling oil. To question 37 one of the queerest answers is " Nathaniel lived in a fig or banyan tree; Zaccheus in a small house; and Martha in her sister's house." Several said that the man we read of most in Acts is Ananias, a commentary on the interest aroused by the various narratives, though in another question the sin of that individual and his wife was a point much in dispute. With naive humour one boy remarked that their sin lay in changing their religion.

The amount of thought and appreciation of the essence of the Bible incidents displayed was small—less even than is indicated

in the tabulated results. In the answers to the Second Test, however, there was less humour though more sorrow. A small collection of replies may be of interest. Samson "fell because he told his wife his secret," says one youthful cynic, and added "and she gave him a shave." A girl of fifteen said that "when his hair was cut he started drinking and thus lost his strength," and this answer was put in another fashion by a youth of twenty in an intermediate College thus, "He was made drunk and therefore was unable to say anything when the lady cut his hair." The tribes also settled East of the Jordan died out, "killed by the heat of the East." In question II a fair number succeeded in judging the occupation of Hosea, though some of these were apologetic, such as the young lady who said, "he was a prophet of God and I suppose a farmer." "He was a farmer" said another, and a third said that his occupation was the writing of proverbs, adding "and he ate the fruit of lies." The passages given suggested to others again sinister ideas, for they affirmed that his trade was "evil and unrighteous," and that it was "wickedness."

Paul was not welcomed by the brethren at Jerusalem after he returned from Damascus because he did many wonders, and the people were afraid of him and thought he must be either divine or devil-possessed. The social position of the woman who lost the coin was very variously estimated. "She loved sinners," said one good young man. She was avaricious, miserly, industrious, capable, and almost everything that a woman could be. "She was a good woman, and thought why lose the coin. If recovered it may be given as alms."

The apostles remained in Jerusalem in spite of the persecutions because they "had not finished preaching the epistles". Another cynically remarked "they had property". Jesus got more disciples from Judea than from Galilee because the Judeans "had backbones". Paul appears more than Peter in the later part of the Acts for this deep reason—"Jesus always cared more for those people who were sinners and then became good, and Peter was always good". To question 25 an answer was "Paul found that the people who are open-minded and not critical are no good as Christians"!

One boy wrote at the head of his paper that his religion was Anglo-Indian. Two others said respectively "pious" and

"worldly". A very polite young gentleman put against a question, "I am sorry that I do not know"!

V. Recommendations

As an outcome of this study we would suggest four lines of future advance:

1. *A continuation of this type of study.* We fear we tend to take too much for granted. The adoption of some of the methods of business or the social survey would richly repay all the time they might take. Child accounting*; comparison of results gained with expenditure in time, energy and money; adequacy of equipment for Scripture teaching and Religious Education in general as compared with that furnished the day school as a matter of course; literature available and used, available and unused; health and religious education; contacts of the curriculum with life; correlation of the work and aims of various agencies in contact with youth. These items, and many others which might be included, constitute a formidable program of investigation and will seem wholly out of place and order to many. We cannot enter into a discussion in this place, but may merely say that the outcomes of similar studies in the public schools of America and England have—even when most partial—so abundantly proven their superiority to other methods of checking the work of the schools as to put critics of more than mere details out of court. They have the support and in many cases the active participation of educationalists of the very highest standing. These methods are bound to grow in India. The only question is how many missionary educators are going to lend their aid when aid is needed, and how many are going to stand aside and fail to co-operate until their co-operation tardily given is no longer of much value. A trained research student set apart by a Mission for study of this and similar types in both religious and secular education would pay his own salary many times over by the savings in time and money his results would make possible.

2. *New curricula.* This is far too large a subject to be discussed here. Such things do not spring full-fledged to life

* Individual study of each child through a period of years with all facts carefully and uniformly recorded; study of misfits, those making slow-progress, those with particular spiritual difficulties; the varying background of children; mental age; comparative grading in school and Sunday School; progress of a typical group through the system.

but are usually a process of growth. We are very far from the ideal as yet. Not long ago it was found that in a district of something like ten to fifteen thousand Christians and served by one mission there were four separate Sunday School courses of study used—practically one to each missionary in the area. Within the same mission, under a closely unified administration in general, several other courses were also in use. Some of these were personal and represented a considerable expenditure of local money and time. A graded course which had been out for some time had as yet won the adherence of only a portion. Strewn along the sands of missionary history in India are the bones of many a course or projected curriculum, most of them of a size to indicate that they died in early youth. The situation now, however, is a vast improvement on that of a decade or so ago, and prospects are far brighter for co-operative effort in the production and use of standard courses. Perhaps many of us feel about as Dr. Shaver says the American teachers do: "There is a feeling that something new in the way of a course of study is yet to be evolved. No one is sure just what it should be, but there is a dim expression of the fact that it will be different." We need a new study of the whole matter of curriculum—making from the scientific point of view, and in this we already have the guidance of several American studies in matters of theory. We need a new study of the child for whom this curriculum is to be prepared—the *Indian* child. We need a clearly defined statement of aims in religious education. Then a well-balanced combination of child, aims and course—based on study such as we have suggested rather than on impressions—will put us on the road to genuine achievement in this most important field in education.

In just a word we might indicate our belief that in such a study with such an aim in view the questions of relatedness to every-day life, the inclusion of extra-Biblical material, more emphasis on supplementary material in the Bible itself such as Biblical geography and history in relation to the history of the time, grading, connectedness *obvious to the child*, should receive thorough consideration.[9]

[9] Cf. *Religious Education*, August 1922, p. 339 for a bibliography of studies in the curriculum in that magazine; *Ibid*, April 1922 for two special articles by Professors Coe and Artman on Opposing Theories of the curriculum and the Evolution of the curriculum. These articles are summarized in the *The Church School*, September, 1922.

3. *More attention in religious education to educational standards, methods and equipment.* We tend to handle religious education too subconsciously, reserving our conscious thought for the supposedly weightier (because Government inspected and granted) matters of secular education. That the two are parts of a whole which ought never to be thought of without vivid realization of extremely close inter-relatedness often escapes our attention. Being a whole, each part related to and dependent upon the other, both supposedly leading to Life which knows no watertight compartments, the same professional standards in the choice and training of teachers, the same emphasis and realization of importance in the classroom, the same degree of equippedness, the same pedagogical methods, ought to be maintained in each. [10]

One particular bane of religious education is the inveterate tendency to *preach*. So inveterate is the tendency that the children themselves adopt a preachy type of answer to questions, which is nauseating to those who believe in a red-blooded, everyday type of Christian experience and practice. And in this the missionaries and teachers are largely to blame, for as often as not such answers spring less from that type of an experience in the child as from a desire to give the teacher the kind of an answer it is thought he would like. The creation of little prigs, the development of a religious phraseology and expression divorced from real life, is no part of our function as religious educationalists. Nor is preachiness good educational procedure.

An investigation along this line might study the time given *in the school program proper* to Scripture teaching, the character of the scripture course of study and its comparative educational standing with other subjects in the course, educational values of text books used[11], comparative expenditure on the religious and

[10] One of our correspondents writes, "I am sad to confess . . that the Bible teaching is not stressed as it should be in the Mission schools, that is, most of them. Principals and Headmasters are often more concerned about the English and Mathematics syllabi than about the Scripture syllabus. I believe Mission schools were first established with the main purpose of Christian instruction for the Christian pupils and also as an evangelizing agency, aud that we must not let the rigid Government syllabus crowd our ideal off the horizon. Many headmasters place Mathematics and English first on the syllabus each day, because then the mind is fresh they say. Scripture can be taught at any time, and by any one! I believe in putting first things first . . We must show our colors".

[11] Cf. *The Indiana Survey of Religious Education*, Vol. II, which includes a score-card and scales for measuring the merits of Church School Text books, by C. C. Peters. (Doran). Also published separately. In press.

secular educational program of a school or mission, comparative professional standing of teachers, examinational requirements, effect on the teaching and on the attitude of the pupils of the fact that Scripture is not included in Government examinations or subject to inspection by Government officers, comparative abilities of Christians and non-Christians, comparative methods employed in teaching.

4. *Specific training in thought and character—judgment.* Just how this is to be done is not easy to indicate. For one thing, much light would probably be shed on the problem by a definitely personal study of the reactions of selected individuals. But to reach the mass more general methods will be necessary. We feel that the following will help at least:

(*a*) *Making the church services more educational.* This will involve a realization on the part of those in charge of theological seminaries of the need of more emphasis than is at present given to training for *a teaching ministry.* The power of the pulpit as a teaching force is today greatly neglected. It will also involve more definitely expository preaching. As an example of what might be done take the record of Dean Brown of Yale in a fifteen year pastorate. During that time he preached as follows: Genesis six months; Exodus three; Joshua three; Judges three; the life of Elijah three; Job two; Isaiah six; the Minor Prophets two; Matthew six; Mark six; Luke twelve; John six; Acts six; Romans two; I and II Corinthians three; Revelation two. Dr. Frederick Lynch uses this list in an editorial under the heading, *Big Thoughts make Big Men*—a title suggestive in itself.

(*b*) *Using more largely the discussional method* in class work and in the meetings of Young People's Societies. There are already several interesting experiments in this type of study being made in India.[12] Johnson: *The Problems of Boyhood* is a suggestive American example.

(*c*) *Something in the way of a course* in chronology, in the "connected tissue" of Biblical history, in the secular history of Biblical days and the political motives underlying biblically recorded action, in Biblical geography. Our idea is this: the more light you can shed on a life or an action, the more you can set it in its true place in a chain of events or a period of time or

[12] METHODIST EDUCATION, 1st Quarter 1923, pp. 8-14; also see the Epworth League Topics particularly for the 3rd and 4th quarters 1923.

a geographical location, the more likely are you to induce those connections and contrasts and comparisons in thought on which judgment is so largely based.

(*d*) *More actual practice in judgment.* Much of this should come from the connection of life and subject matter which we have already stressed. Some of it might come from a series of possible events something like that presented some years ago in the *British Weekly*, in which the children would be called upon to unravel motives and exercise judgment on actions. Of course care would have to be taken to keep these close to life and free from an air of unreality and made-to-order-ness. But at the best this method would never equal the natural occasions for thought and judgment which life itself offers.

(*e*) *More use of the material of Church history* as well as secular history as a foundation of thought and judgment. Most of our history material—often superb material—is under the information-conveying blight. A most suggestive study would be the paralleling of great Biblical characters and similarly great characters of our day. Such a study would have the additional advantage of greatly enlarging the child's biographical range.

(*f*) *Definite attention to training* HOW TO STUDY. Much of the emphasis on information for its own sake is due to a failure to so train the child. He finds the facts stated in his text book, he is called upon to merely reproduce them as best he can for a teacher who does not know any better than to do so having been brought up under the same regime himself and being subject to an information-extracting examinational system. So he can scarcely be blamed for not analyzing, supplementing, judging, thinking and using.[13]

(*g*) *Using every means possible for the creation of a spirit of dissatisfaction with mediocre results.* This spirit goes deep and its eradication is a national problem. The creation of pride in accomplishment; the setting of children up against their own standards with a view to bettering them steadily—a type of self-competition; the elimination of the viewpoint of the boy who said that he had answered enough questions to pass—these and many other things must be brought about. The present national self-satisfaction and exclusiveness, and the very deeply ingrained attitude towards education as a mere passing of examinations to the end that a job may be secured, do not help any.

[13] *Cf.* METHODIST EDUCATION, October 1922, pp. 170 ff.

Conclusion

These suggestions, admittedly incomplete and partial, will at least give some indication of the immensity and variety of the problems we face in religious education in India, as they present themselves to us. If the Narsinghpur Bible Tests contribute even slightly to the solution of any of them we will feel that the large amount of time and expense involved will have been well repaid.

APPENDIX

THE NARSINGHPUR BIBLE TESTS

TEST I: INFORMATION

[Time, 45 minutes.]

1. What giant did David kill?
2. Who was David's best friend?
3. To what boy did God speak in the night?
4. Give the names of two of Jesus' disciples.
5. About what man do we read most in the Book of Acts?
6. Was the Book of Acts written before or after the death of Jesus?
7. Give the name of the first book of the Bible.
8. How did God lead Moses and people of Israel through the wilderness?
9. What Jewish slave became prime minister of Egypt?
10. Who was the first king of Israel?
11. Who sold his birthright?
12. Why did Jonah flee from his own country?
13. What Jewish girl became queen of a great foreign country?
14. In what three places did Jesus live before He was 12 years old?
15. How was John the Baptist killed?
16. Who cut off a man's ear with a sword?
17. Who condemned Jesus to be crucified?
18. What was Saul intending to do in Damascus when he was stricken blind?
19. Who told Cornelius about Peter?
20. Why did the Egyptians fear the people of Israel?
21. Who led the Israelites after the death of Moses?
22. Why was Moses forbidden to enter the Promised Land?
23. Who built the first temple at Jerusalem?
24. Give the names of three prophets who wrote books.
25. What religion did Jezebel attempt to force upon Israel?
26. Who was the great psalmist of Israel?
27. At the baptism of Jesus and at His transfiguration the same unusual thing happened. What was it?

28. What sin caused the death of Ananias and Sapphira ?
29. How many great missionary journeys did Paul make ?
30. What general defeated his enemy with trumpets and pitchers ?
31. Why did Abram and Lot part company ?
32. Name three of the plagues of Egypt.
33. What strong man slew more in his death than in his life ?
34. Name the two spies who brought a good report to Moses.
35. What quality of Solomon especially attracted the queen of Sheba ?
36. For what great and good act is the name of Hezekiah especially honored ?
37. At what places did the following people live ?

    Nathaniel.....Zacchaeus.....Martha.....

38. By whom were the following words said ?

    " Father forgive them, for they know not what they do "....

    " Art thou he that cometh, or look we for another "....

    " His blood be on us, and on our children "....

39. Peter, James and John were the only disciples who were with Jesus on three great occasions. Name these occasions.
40. The parable of the Good Samaritan was told in answer to a question. What was the question ?
41. Give one fact about each of the two men in the Book of Acts whose name was Ananias.
42. Who was the first Christian martyr ?
43. Name a woman who judged Israel.
44. What book of the Bible is named after an ancestor of Christ ?
45. What prophet lived in Jerusalem at the time of its capture by Nebuchadnezzar ?
46. Who built Samaria and made it the capital of his country ?
47. In what books of the Bible do the following occur ?

    The parable of the Prodigal Son.....

    The crossing of the Red Sea.....

    The raising of Lazarus.....

48. Who was the first woman convert in Europe ?
49. Give the names of three of Paul's epistles.
50. Arrange the following in the order of their occurrence, putting (1) before the earliest, (2) before the next earliest, and so on :

    .....The reign of David.

    .....The exodus of the people of Israel.

    .....The flood.

    .....The ordinance of the Passover.

    .....The division of the kingdom of Israel.

    .....The sale of Joseph into Egypt.

TEST II : THOUGHT

[Time, 1 hour.]

1. Herod slew all the male children under two years of age in Bethlehem so that he might in that way get rid of the Baby Jesus. Why did he want to kill Jesus ?

2. Simon of Cyrene was compelled by the soldiers to carry Jesus' Cross the latter part of the way to Calvary. What does this suggest concerning Jesus ?

3. Moses had made a serpent of brass for the people to look upon when they were bitten by fiery serpents. This was kept as a national relic. But when Hezekiah came to the throne he found that the people were burning incense to it. He therefore destroyed it. Why did he do this ?

4. After Jesus had fasted forty days and forty nights, He was tempted by the devil and told if He was the Son of God to command the stones to become bread. Why did the devil use this particular temptation ?

5. When Hezekiah was King of Jerusalem, the King of Assyria who was attacking the country sent his general with an insolent message to him. This was shouted in the Jewish language from outside the city gate, in the hearing of the inhabitants. Hezekiah urged that the message be given in the Syrian language which the ordinary people would not understand. Why did he make this request ?

6. David was the youngest son of a big family. He was very brave and very handsome. When Samuel came to visit his father, David was looking after the sheep and his father did not call him in, though Samuel evidently wanted all the sons present. Why did he not call him ?

7. A severe persecution broke out against the Church in Jerusalem, and all the Christians with the exception of the apostles, were scattered over Judea and Samaria. Why did the apostles continue to live in Jerusalem ?

8. After Joseph was sold by his brethren, he was many years in Egypt before seeing any of the family again. When his brethren did finally come into Egypt, they did not recognize him and he did not tell them who he was, but insisted that they bring their youngest brother with them next time if they wanted to buy more corn. It was only after he had seen how they treated Benjamin that he made himself known to them. Why did he not make himself known at once ?

9. Jesus told a story concerning a woman who having lost one out of ten pieces of silver, lit a lamp and swept the house and searched diligently until she found it, and then was very joyful. What does this suggest as to the social position of this woman ?

10. The Holy Spirit is mentioned 43 times in the book of Acts, while in the Gospels He is referred to less than ten times. Why were the people thinking so much more frequently of Him after the death of Christ ?

11. In the book of Hosea we read these words, " Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord until He come and rain righteousness upon you. Ye have ploughed wickedness and have reaped iniquity, ye have eaten the fruit of lies." From these verses what do you think was the occupation of Hosea ?

12. Paul " got to Jerusalem and tried to join the disciples, but they were all afraid of him, unable to believe that he was really a disciple." Why should they have doubted him ?

13. Solomon's reign had been one of great magnificence and prosperity, and his empire was one of the greatest in the world. Yet at his death the

people came in a body to Rehoboam, his successor, and demanded redress of grievances and lightening of taxation. What does this fact suggest as to Solomon's attitude towards the ordinary people of his own nation?

14. The people of Judea were very strict in their religion and opposed to any change while the people of Galilee were more simple and progressive. From the people of which of these two provinces would Jesus be likely to gain more followers?

15. Peter is the central figure of the first eight chapters of Acts, while Paul is the chief character in the remainder. How do you account for Paul's taking the place of Peter?

16. When Saul was trying to kill David, Jonathan arranged to give a sign whereby David should know how great was his danger. Jonathan would shoot some arrows and then call out to a boy where to go for them. David was to be in hiding but near enough to hear what was said. The sign was given and immediately after Jonathan left his companions and went to David to talk with him. Why, then, was the sign necessary?

17. At one time the disciples told Jesus of certain Galileans whom Pilate's soldiers had slain during the feast, and Jesus replied to them, "Do you think then that these Galileans were worse sinners than all other Galileans because they suffered these things?" What does this question of Jesus indicate regarding the common ideas of the Jews concerning suffering?

18. Pharoah was alarmed at having in his country such a strong and numerous people as the Israelites had become, yet he would not let them go. Even when plague after plague was sent to him and the Egyptians, he still refused every time to listen to Moses' request. Why would he not let them go?

19. When Jesus made His triumphal entry into Jerusalem, riding upon an ass, the crowds which accompanied Him shouted Hosannas until He reached the city, but as soon as they entered the Temple courts they were silent. What do you think was the reason of this?

20. Samson was a very strong man, who did a great many things to annoy the Philistines, his people's enemies. He had taken a solemn vow called the Nazarite vow, by which, among other things, he promised to take no strong drink. The sign of this vow was that his hair was never cut. But he eventually let the Philistines cut his hair off and at once lost his strength, and they took him prisoner. What was the reason of this loss of strength?

21. Jerusalem was isolated, being away from the great highways and hard to reach. The country round about was empty and monotonous. Antioch was conveniently located for communication with the west, was a busy commercial and political center, and attracted people of many nations. On the other hand, Antioch had no sacred associations, while much Christian history centered in Jerusalem. Yet the center of Christianity gradually shifted from Jerusalem to Antioch. Give one reason why this was advantageous?

22. King Jeroboam II of Israel was a great general and conquered many countries, making them subject to his own nation. What effect would these victories have upon the condition of his people?

23. The land of Palestine is very small and compact. The sea on the west and the river Jordan on the east make good natural defences. The territory between these two is rich and fertile if well cultivated. On the east of the Jordan the country is high and healthy, but open to the desert on the east where wild tribes wandered. When Joshua divided the land among the tribes most of them settled in the territory on the west of the Jordan, but some chose the east. These very soon disappeared from history though we have a continuous record of what happened to those living in Palestine itself. Why do we hear nothing more of those on the east of the Jordan?

24. When Cyrus, King of Persia, gave leave to the Jewish people who had been for 70 years in captivity to return to Jerusalem, only a small portion of the nation responded. What do you think was the reason for this?

25. Jesus found most of his followers in the country districts, where the people were more open-minded, while from those in the cities who were exclusive and conservative, He received most of His opposition. This being so, why did Paul do most of his work in the cities?

TEST III: CHARACTER-JUDGMENT

[Time: 1 hour]

1. Cain and Abel both offered up sacrifices unto God, but God accepted only Abel's. Consequently Cain was very angry and slew his brother. Underline three of the following words which you think tell the reason why Cain did so:

love	covetousness	kindness	hate	generosity
jealousy	joy	sorrow	selfishness	deceit

2. When the Prodigal Son had returned and his father had slain the fatted calf for him, his elder brother was very angry and said to his father, "Look at all the years I have been serving you. I have never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with my friends. But as soon as this son of yours arrives, after having wasted all your money, you kill the fatted calf for him." Underline three of the following words which you think apply to the attitude of the elder brother.

friendly	offended	kind	grateful	brotherly
jealous	happy	insolent	angry	generous

3. Abraham when called upon by God to offer up his only son Isaac as a sacrifice followed all instructions and was in the very act of slaying him when the voice of an angel of God stopped him. Put a line under three of the following words which express the character of Abraham as revealed in this act;

kind	loving	fearful	courageous	sorrowful
hateful	obedient	cowardly	faithful	covetous

4. "Now it happened in the course of Christ's journey to Jerusalem that He passed between Samaria and Galilee. On entering one village He was met by ten lepers who stood at a distance and lifted up their voice, saying, 'Jesus, Master, have pity on us.' Noticing them He said, 'Go and show yourselves to the priests.' And as they went away they were cleansed. Now one of them turned back when he saw he was cured, glorifying God with a loud voice; and he fell on his face at the feet of Jesus and thanked Him. The man was a Samaritan. So Jesus said, 'Were all the ten not cleansed?' Where are the other nine?" Underline three of the following words which you think apply to the nine lepers who did not return:

polite	ignorant	thankful	rude	discontented
busy	forgetful	unhappy	ungrateful	foolish

5. Joash, King of Judah, was rescued from death when an infant and established on the throne by his uncle Jehoiada the priest. Some years later Jehoiada died and his son Zechariah became priest in his place. Zechariah soon had occasion to reprove the princes for neglecting the worship of God. This so offended Joash that he had his cousin Zechariah killed. Underline three of the following words which you think properly characterize Joash:

wise	ungrateful	brave	cowardly	resolute
just	polite	kind	obedient	treacherous

6. Some time after Saul of Tarsus was converted he suddenly appeared at Jerusalem for the first time. He supposed that he would be warmly welcomed by all the Christians, but they were utterly perplexed about him. He found himself an object of suspicion and was shut out from the Christian company. In the midst of his disappointment and shame, one of the leading Christians named Barnabas came to him and talked kindly to him, listened to his story, led him in among the Christians and assured them of his honesty and truthfulness. Underline three of the following words which you think describe the action of Barnabas:

selfish	masterful	wise	calculating	impetuous
far-seeing	cunning	weak	generous	foolish

7. Hezekiah, King of Judah, had had a severe illness, and when he recovered the mighty king of Babylon sent a deputation to congratulate him. Hezekiah was so glad to see them that he showed them "the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominions, that he showed them not." When Isaiah the prophet heard of it he came and said, "Behold the days come that all that is in thine house, and that which thy fathers have laid up in store until this day shall be carried to Babylon; nothing shall be left." Underline three of the following words which you think describe the action of Hezekiah:

cautious	fearless	unwise	discreet	boastful
noble	selfish	patriotic	proud	honest

8. When Rehoboam, son of Solomon, succeeded his father on the throne of Israel, a deputation of the people came to him saying "Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." The young king asked for three days in which to consider their request and during that time he asked counsel, first of the old men, and then of the young men who were in high position in the nation. He took the advice of the latter and at the end of the three days said to the people, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips but I will chastise you with scorpions." Put a mark in front of three of the following motives which you think may have prompted Rehoboam to give this answer:

He may have thought that what they said was untrue.
He may have been afraid that the young men would laugh at him if he did not take their advice.
He may have been utterly weak and selfish.
He may have had great confidence in his father's judgment.
He may have been proud of his new power.
He may have thought it was best for the people.
He may have thought the young men's advice more patriotic.
He may have wanted all of the money he could get.
He may have been very generous hearted.
He may have wished the best for his kingdom.

9. Once while Paul was at Antioch among the large Church of Gentile Christians, Peter visited him. Although Peter was a rather strict Jew he fell in with Paul's ways and ate with the Gentile Christians. About that time some other Christians from Jerusalem who were very strict Jews came to Antioch and were horrified to find Jews eating with Gentiles. When Peter saw them he suddenly gave up his practice of eating with the Gentile Christians and withdrew from their company during meals, thus causing bitter feeling. Draw a line under three of the following words which you think best describe this action of Peter's.

true	crafty	cowardly	slavish	treacherous
brave	bigoted	wavering	sorrowful	weak

10. Barak and Deborah were leading the people of Israel against their enemy Sisera and won a great victory, but their countrymen living at Meroz though called on for help gave them none. Put a mark in front of three of the following motives which you think explain their refusal:

They may have been lazy.
They may have been so modest that they did not think their help of any value.
They may have been jealous of Barak.
They may not have known that a battle was going on.
They may not have wanted to serve under a woman.
They may have had no weapons.
They may have been too busy to fight.
They may have thought it was not right to fight.
They may have been in no immediate personal danger.
They may have been selfish and desired the fruits of victory without working for them.

11. Christ came down from heaven and took the form of a man. Put a mark in front of three of the following motives which you do NOT think prompted this action:

He may have wanted to teach a new religion.
He may have wanted power.
He may have wanted to save men from sin.
He may have loved men.
He may have liked to astonish men by His miracles.
He may have wanted to set a good example.
He may have been curious to know how men lived.
He may have wanted to heal the sick.
God loved men and may have sent Him to tell them so.
Men may have needed His help.

12. The Samaritans were people of mixed ancestry whose worship included many idolatrous practices. When the Jews returned from captivity under Zerubbabel and began to rebuild their temple, the Samaritans sent a message saying, "Let us build with you, for we seek your God as ye do, and we do sacrifice unto Him." Zerubbabel replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel." And from that time forward the Samaritans did all they could to hinder that work. Put a mark in front of three of the following motives which you think may have prompted Zerubbabel to have replied as he did:

He may have wanted all the glory of the work himself.
He may have wanted to insult the Samaritans.
He may have wanted to show his independence.
He may have been afraid of treachery on their part.
He may have thought they wanted too much pay.
He may have thought that only those who worshipped as the Jews did should take part in building the temple.
He may have feared they would want to change his plans.
He may have thought he had enough workmen without them.
He may have thought they were bad people.
He may have thought they would do bad work.

13. Paul was imprisoned under Felix the Governor at Caesarea for two whole years. During that time Felix frequently called him in and held long conversations with him. In those conversations Paul spoke sternly and plainly concerning Felix's evil life. Felix always trembled before Paul, yet

again and again sent for him. Put a mark in front of three of the following motives which you think prompted Felix to do this :

He may have thought that he would get a better report from his superiors.
He may have expected to receive promotion on account of it.
He may have desired to get a bribe out of Paul.
He may have wished to become a better man.
He may have wanted to secure ease of conscience.
He may have wanted to get good advice.
He may have enjoyed seeing Paul's chains.
He may have desired to make a dull time pass more pleasantly.
He may have wanted to torture Paul.
He may have wanted to secure more evidence in the case.

14. James and John with their mother Salome came to Jesus and asked Him for the places on His right hand and His left hand in His kingdom. Put a mark in front of three of the following reasons which you think were the most likely to have prompted this request :

They may have wanted to be fair.
They may have desired to be near Jesus.
They may have wished to gain the respect of the other disciples.
They may have coveted the best places.
They may have sought an easy life.
They may have thought to be self-sacrificing.
They may have felt they were better than the others.
They may have spoken without thinking.
They may have been modest.
They may have been patriotic.

15. Paul remained two years at Caesarea imprisoned under Felix. At the end of that time a new governor was appointed and Paul's case was heard again. When it became apparent to Paul that the new governor was inclined to send him back to Jerusalem to be tried once more among his enemies he exercised his right as a Roman citizen and appealed to Caesar. This meant that he must be sent to Rome to appear before the judgment seat of the great Roman Emperor himself. Put a mark in front of three of the following motives which you think were the ones which most likely prompted Paul to thus appeal :

He may have desired to gain popularity.
He may have thought he could secure justice.
He may have wanted to carry the Gospel to Rome.
He may have wished to get away from his enemies.
He may have planned to make his enemies angry.
He may have desired to secure the friendship of Caesar.
He may have thought this the best way to carry out God's wishes.
He may have desired to get revenge on his enemies.
He may have felt this the best way to make his enemies angry.
He may have thought he could thus receive the honor of martyrdom.
He may have wanted to travel.

16. David fell into grave sin with Bathsheba the wife of one of his generals. He bitterly repented and was freely forgiven by God. But from the time of his sin everything began to go wrong with him. First Bathsheba's child died, and then serious family troubles arose which destroyed all the joy of his home life and almost wrecked his kingdom. Why should David have suffered thus if he had already been forgiven ?

DIRECTIONS

Marking—If these tests are to have any value at all it is *absolutely essential* that marking be uniform. It is not desired that personal judgment be called upon to any appreciable extent in marking, except in the last question of the Character Judgment Test. Hence the following specific answers and marking directions are given:—

In the *Information Test* each question is worth 2.

In the *Thought Test* each question is worth 4.

In the *Character Judgment Test* the first 15 questions are worth 6, and the last question 10.

A question is either right or wrong—no proportional marks are allowable.

ANSWERS TO QUESTIONS

Test One: Information

1. Goliath.
2. Jonathan.
3. Samuel.
4. *Any two* from—Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Mathew, James son of Alphæus, Thaddeus, Simon the Zealot, Judas.
5. Paul.
6. After.
7. Genesis.
8. By pillars of cloud and fire.
9. Joseph.
10. Saul.
11. Esau.
12. He did not wish to obey God's command to go to Nineveh.
13. Esther.
14. Bethlehem, Egypt, and Nazareth.
15. Beheaded.
16. Peter.
17. Pilate.
18. Persecute the Christians.
19. An angel.
20. They were becoming very numerous.
21. Joshua.
22. Numbers 20 : 12.
23. Solomon.
24. Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi.
25. Baal.
26. David.
27. Voice out of the cloud.
28. Covetousness.
29. Three.
30. Gideon.

31. Quarrel over pasturage.
32. Water to blood; frogs; lice; flies; murrain; boils; hail; locusts; darkness; death of first-born.
33. Samson.
34. Caleb and Joshua.
35. Wisdom.
36. Brought water into Jerusalem; Saved the kingdom from the Assyrians.*
37. Cana; Jericho; Bethany.
38. Christ; John the Baptist; Crowd at Pilate's judgment seat.
39. Transfiguration; Gethsemane; Healing Ruler's daughter.
40. "Who is my neighbor?"
41. Ananias of Acts 5: 1—Coveted; lied; dropped dead.* Ananias of Acts 9: 10—Went to Paul after conversion on road.
42. Stephen.
43. Deborah.
44. Ruth.
45. Jeremiah.
46. Omri.
47. Luke; Exodus; John.
48. Lydia.
49. Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II, Thessalonians, I and II Timothy, Titus, Philemon.
50. 5, 4, 1, 3, 6, 2.

Test Two: Thought

1. He was afraid of a rival.
2. That He was tired.
3. To make his people worship God only; to prevent idolatry.
4. Because He was hungry.
5. He did not want the people to know what was being said.
6. He thought it did not matter about the youngest.
7. They felt the responsibilities of leadership; had firmer faith, were less afraid.
8. He wished to know whether they were as unkind as they used to be and thereby to test their repentance.
9. That she was very poor.
10. They had not experienced Him before; it was only after the Ascension He was given.
11. Farmer.
12. His past record.
13. He was heartless, unsympathetic, tyrannical; his magnificence was attained at the cost of the national welfare.
14. Galileans.
15. Paul possessed greater natural gifts; Peter represented the Jewish and Paul the universal aspects of Christianity; Paul's conversion occurred later.

* Where more than one answer is given for a single question as here either is counted acceptable.

16. Lest there should be no opportunity to leave his companions ; to mislead his companions.
17. That all suffering was caused by previous sin.
18. He could get good work out of them ; they might come back and fight him if given their independence ; stubborn pride.
19. They were afraid of the priests.
20. He had broken his vow and had consequently forfeited his God-given strength.
21. Christianity being universal seeks natural radiating centers ; made possible a break with Jewish narrowness ; more cosmopolitan.
22. They would become rich, luxurious, proud.
23. They had been exterminated by Arab tribes.
24. Many had become careless about religion and their holy city.
25. Christ's especial function was to establish, Paul's to spread ; Christ was essentially a country man. Paul a city man.

Test Three : Character Judgment

1. Hate ; jealousy ; selfishness.
2. Jealous ; offended ; angry.
3. Courageous ; faithful ; obedient.
4. Forgetful ; ungrateful ; rude.
5. Ungrateful ; cowardly ; treacherous.
6. Wise ; far-seeing ; generous.
7. Unwise ; boastful ; proud.
8. Motives 2, 3, 5.
9. Cowardly ; wavering ; weak.
10. Motives 1, 9, 10.
11. Motives 2, 5, 7.
12. Motives 4, 6, 9.
13. Motives 3, 5, 8.
14. Motives 2, 4, 7.
15. Motives 2, 3, 7.
16. Correct if answer indicates awareness of the fact that forgiveness does not free sinner from consequences of his sin ; that forgiveness is not lightly given and as lightly to be received. Proportional marking permissible.

METHODIST PUBLISHING HOUSE, MADRAS

METHODIST EDUCATION

E. L. KING, Editor

JUBBULPORE

Published by the Methodist Episcopal Church, but undenominational in character and interests—some 18 missions and all parts of India and Burma being represented on its subscription list. About 50 pages an issue.

Quarterly:—One Rupee a Year, Post paid

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